



The South India Churchman

The Magazine of the Church of South India



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FEBRUARY 1968

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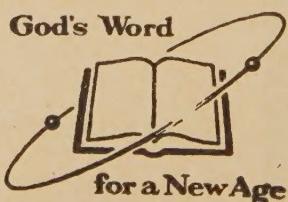
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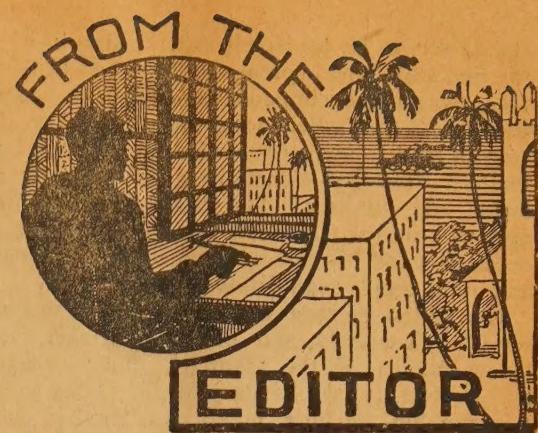
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'Lest we Forget'

In a recently published book*, Paul Dettman, a presbyter of the Madras Diocese, has reminded us of 'The Forgotten Man.' He writes: 'The generalization that "the layman is the forgotten man of Church History" certainly holds true so far as the Church of South India is concerned.' To prove his case he marshals seven chapters of learned arguments from South Indian Church History, beginning with the commissioning of Ziegenbalg and Pluetschau in 1705 and ending with the CSI Synod of 1964. That Church History has too often been dominated by the Clergy cannot be denied and from the reports presented at the CSI 1968 Synod it would certainly appear that the CSI should be doing much more for its laity than is being done now, but is it really correct to say the layman is the forgotten man of CSI history?

As the Editor, on the eve of his departure from this country, looks back over the forty-four years of his ministry in South India, it seems to him that the one central figure who has been holding and dominating the stage throughout is the one whom Mr. Dettman calls 'the Forgotten Man', the Indian Christian Layman. Before we sailed the then Wesleyan Methodist Missionary Society gave us a little book, in which the chief character was 'The Man with the Brown Blanket,' whom we found to be the Indian Village Christian Layman. This was the man whom we were being sent to serve. Our mission was to lift him from the serfdom of India's forgotten depressed classes to the freedom of the Spirit, from illiteracy to light, from debt to security, from dependence to self-respect, from superstition to salvation, nor were we to rest until the brown blanket, his shade and shelter, his cushion, couch and covering, the status symbol of his low estate, should be transfigured into the mantle of the prophet and the cloak of the apostle. Had Mr. Dettman been able to study more deeply the history of the northern dioceses he might have realised how 'the man with the brown blanket' haunted the dreams and filled the working hours of the old Wesleyan missionaries, men like Charles W. Posnett, who wrestled with him as the angel wrestled with Jacob, that the humble Harijan might become a prince with God, and the shadows flee away. Had those missionaries realised what a Himalayan task lay before them and how little the results of their truly Herculean efforts would appear to commissions and casual enquirers pontifically reporting upon them, from hundreds of miles away, or after a visit of two or three days to some headquarters, they might have been tempted not to come at all! By the mercy of God they came, with all the experience and traditions of a denomination where voluntary lay service had been encouraged, exalted and blessed from the beginning, and their 'man of Macedonia' was 'the man with the brown blanket.' It was therefore quite in the order of things that the Editor, on his arrival, was not sent out to preach in the streets but to find a group of young men whom he could train as 'local preachers'. Ever since, even during the years of his episcopate, the training of the laity seems to have been among his main occupations.

The early missionaries were so obsessed with the villages that it took them some time to remember that there was also 'the man with the white collar', the town layman, but eventually they did so and it fell to the Editor during twenty years of city work to try and implement the desire of the Church authorities to develop lay responsibility and leadership. In view of recent developments there may be



some who feel too much was done, too big a fire kindled by excess of zeal, with the unexpected result that some of the things we hold most dear, including unity, fellowship and charity, are now in jeopardy in the scramble for the torch of power. Be that as it may the new generation of town laymen is not prepared to be a company of forgotten men. The CSI must realise this at once and act accordingly.

If the story of 'the man in the white collar' has its leaping flames, particularly since the birth of the autonomous and democratic CSI, the story of 'the man in the brown blanket' seems like the patient striking of match after match in the hope that sometime the flame will catch. Many stones are being thrown at the illiteracy of the northern dioceses by those who do not know what an immense expenditure of thought, effort, toil and money has been poured out over the years, even to the bringing of the great Dr. Laubach himself, and preparing charts under his guidance. As literacy is generally regarded as basic for lay participation and leadership the apparent failure here may well seem fatal, supplemented as it has been by disappointments in other projects, such as the difficulty of inspiring the conservative village elders (even after investing them with rings of office!), the painfully slow progress of village training programmes (even with resident paid workers, and possibly because of them!), the all too transient influence of summer schools and conventions, the sad collapse of early schemes for training village farmers and village local preachers. The apparent lack of visible results might well suggest to a passing observer that nothing at all had been done, and that 'the man with the brown blanket' was the forgotten man of Church history, when he was in fact so constantly thought about as to be the cause of many a head-ache! Fortunately Church history has already revealed that the apparent failure was by no means total.

'For while the tired waves vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.'

With Church Union there were signs that the main was coming. Even before Union the united week of Witness set the laymen moving, but it was Union that brought from the ex-Anglican Churches a re-inforcement of mature and enlightened lay leadership, rooted in several generations of Christian faith and worship. From the London Mission came the Youvana Samaj, the uniformed youth movement, which in its inspired local adaptation spread like wild-fire to many village congregations, bringing new life and hope through bands of young laymen who were not afraid to work and witness. From Dornakal came the 'Chinna Manda', the Children's Little Flock, to become

the nursery of lay leadership now making itself felt. From the first CSI Synod sprang the Laymen's Missionary Movement, with its new impetus to evangelism. Soon there came the CSI Women's Fellowship and the number of ministering women (and women communicants) increased by leaps and bounds. The CSI Constitution brought to the laity a new status and ministry. The 'man in the brown blanket' appeared in the Diocesan Council (wearing a shirt for the occasion!) and his vote was something to be reckoned with, as certain people soon discovered.

One of the greatest gifts of the Union was new thinking on Church matters, and Bishop Whittaker formulated his 'New Pattern of the Church', under which each local church was to take as its goal the ability to carry on its own worship, teaching, means of fellowship, evangelism and social service, without having to depend on funds or personnel from elsewhere. This could not be achieved without a thoroughly consecrated and trained team of voluntary workers in each local church, and the raising up of that team became the great priority. After years of hard labour in implementing the scheme (set out in full as an appendix in *Training Voluntary Workers* by Dr. Wilfred Scopes), statistics reveal that of the Communicant members in our most northerly diocese about one in every thirty now holds the Bishop's licence as a trained voluntary worker. Though this proportion is much less than that in the British Methodist Church, for example, it is sufficient to indicate that Mr. Dettman's 'forgotten man' is not entirely forgotten in some parts of the CSI.

Present trends in the CSI would suggest that there is a real danger that in our top-level thinking about laity work 'the man with the brown blanket' may not receive his due attention. He does not come to the CSI Synod (except to demonstrate when it is held at Kottayam!) and there is a double danger, that he is hidden by his urbanised brother and that even those who remember him may be so anxious to fit him for voluntary service in the Church that they forget his apostolate to the world. Mr. Dettman has sounded his trumpet none too soon, even though at times one cannot be certain whether he is playing 'The

Last Post' or 'Reveillé'. As his trumpet sounds for the laity, let the response of the whole Church be

'At the going down of the sun, and in the morning
We will remember them.'

The month of February ushers in the great Christian season of remembrance, which we call Lent, when we cry with Pharaoh's forgetful butler, 'I do remember my faults this day.' We now have in our hands that long-anticipated and truly precious manual of devotion, *The Book of Common Worship Supplement*, and many will be turning to 'The Lenten Service' and its opening Litany: 'In Lent we are reminded of God's will for us, that we conform to the image of His Son. Let us remember our Lord's days on the earth, his deeds of love, his gracious words, his obedience unto death and his victory'. They will go on to pray, 'Strengthen our desire to amend our ways according to thy will, and help us by thy Spirit so to remember thee in our daily life, that by all we say or do we may help others to believe in thee and to follow thee.' They will remember too in trust and penitence the promises of God, fulfilled through the ages in patriarchs, prophets and psalmists, in apostles and martyrs, and in the experiences of the poor and humble throughout the world, and as they dedicate themselves to new love, new energy and new devotion, they will invoke the name of him who is the pioneer of their faith, as they plead, 'Help us to go forth in the strength of thy promises to persevere through success and failure, through good report and evil report even to the end.' Those who confess that they have erred and strayed like lost sheep cannot rise from prayer without remembering those other sheep that are 'out on the hills away', those of whom we sing

'Lost are they now and scattered wide
In pain and weariness and want.'

The CSI Lenten Service cannot end with the remembrance only of the Lord, the saints and ourselves. So we pray for compassion and self-denial, that remembering, we may serve all those that are forgotten. This Lent let us specially remember Mr. Dettman's 'Forgotten Man'.

Moderator's Address to the Eleventh Synod

JANUARY 1968

Fellow Bishops, Brothers and Sisters,

On behalf of the Church of South India, I extend a very warm welcome to you: members of the Synod, Fraternal delegates, Accredited visitors, Youth observers and Special visitors. A very hearty welcome to those who are attending the Synod for the first time. We are delighted to have in our midst representatives of sister churches in India and foreign Mission Boards and Societies which have links with us. Their presence in our midst is an inspiration and a blessing to us.

We give a cordial welcome to the three bishops who have been appointed and consecrated during the biennium. The vacant bishopric of South Kerala has been filled by the Rt. Rev. V. William. The Rt. Rev. T. S. Joseph and the Rt. Rev. H. D. L. Abraham have been appointed as Assistant Bishops in the dioceses of Madhya Kerala and Mysore, respectively. For the first time we are having assistant bishops in two of our dioceses. The task to find spiritual leadership in the church has been not an easy one and we thank God for giving us these leaders as bishops of our church. They were received into their respective dioceses with joy and

satisfaction. We have every reason to believe that these appointments will prove a success and a blessing to the life of the Church. We pray God that their ministries will be greatly blessed. With the retirement of Bishop Priestley in June last year, the bishopric of Medak has fallen vacant. A new bishop will be installed very soon.

Political and Economic Situations in India

Since we met last in 1966 at Kottayam, a few disquieting things have been happening in our country. We have completed two decades of independent life. The Congress party which had a firm grip over the nation at the time of granting of independence has been losing ground thereafter in every General election. In the recent fourth General elections, it had lost governmental control in many States and has managed to secure a working majority at the Centre. Disillusionment and despair have overtaken the nation since the last elections because the political parties in the coalitions in several States seem to be faltering. There are internal squabbles in many ruling parties with frequent floor-crossing in the Legislatures and

consequent fall of governments. The life of the common man is very much disturbed by the strikes, student discipline, gheraos and the unsolved problems of language, soaring prices, shortage of essential consumer goods, floods, drought and earthquakes. There is widespread disappointment, dissatisfaction and insecurity in the minds of people. In science and technology there has been progress but without political and economic stability, science cannot achieve the desired goals. The prospect of building up a Welfare State is pushed to a distant future. Economic aid from friendly countries and foreign investment in India is often upset and neutralised by the artificial, political, linguistic and other issues. We have to rethink of the role of the Church in such situations and remind ourselves that we have been called to a ministry of reconciliation.

The Church in India

The Church in India is naturally affected by changes which are taking place in the country. We in South India have completed two decades of life together in the United Church. Though this is not a long period in the life of a church, yet it affords an opportunity to reflect upon the achievements made possible through our obedience to the will of God and of our failures and disappointments brought about by our refusal to recognise God's call for which we need to seek forgiveness in repentance. Many churches and leaders in the world are closely watching with satisfaction and thankfulness our growth in fellowship. We have learned to love and respect one another's traditions and share experiences. It is significant to note that in all Church Union schemes, the CSI is consulted. We have a contribution to make in this regard.

We have to watch carefully the other aspects of church life. There are evil forces creeping into the life and work of the church, sapping its spiritual life. There are members in almost all dioceses whose main aim seems to be to create divisions in order to usurp power for material advantages for themselves and their supporters. There is a good deal of laxity in upholding Christian principles in church life and government. In elections, the practices prevalent in political elections are imported into the church totally disregarding the witness, fellowship and service of the church. When their planned schemes are thwarted, they resort to law-suits against the church administration, exploiting the patience and long-suffering attitude exercised by the church. Often, opportunities to enrich Christian life through private prayer, corporate worship and fellowship are neglected. The Synod Executive Committee is trying its best to prevent such abuses. But to bring about lasting results, there should be a real revival in every member. There should be diligent reading of the word of God. The situations now existing in our country call for a greater sacrificial service on our part. A new exploration has to be made of the church's responsibility.

Inter-Church Relations in South India

The CSI-Lutheran negotiations have continued long without much progress. At the last Synod, it was decided to negotiate with the Lutherans provided they accept episcopacy in the United Church. They were informed of this in 1966 at the Tambaram Consultation and I am glad to report that the Andhra Evangelical Lutherans have accepted this. We thank God for this development and pray for union with the Lutherans in the near future. The CSI initiated discussions with the Hyderabad and South India Conferences of the Methodist Church in Southern Asia. But the Conversations were discontinued for sometime. Recently these Methodist Conferences expressed a desire to reopen Conversations with a view to joining the CSI when the North India Church Union materialises. The Canadian Baptist Church in Northern Circars in Andhra—a large church which has a happy fellowship with the CSI has also sent a request to

begin Conversations. The proposal of the Mar Thoma Syrian Church to initiate Theological discussions with the CSI has been considered and arrangements for discussions during this year are under progress. These are all encouraging signs for a closer fellowship and union between churches in South India. The CSI is thus called upon to undertake greater responsibilities for Church Union in South India. Therefore, we should seek the guidance of the Holy Spirit with humility at all stages of these discussions. The Conversations need not to be confined to the representatives of the respective churches alone. Simultaneous discussions with broad outlines can be initiated at the local levels. The findings of the Commissions should be studied carefully and information passed on to all members in vernaculars also without much delay. It is important that every member in negotiating churches is informed of the progress we are making in church Union Conversations.

However, there are also a few discouraging factors in our church life. We believe that the Church is called to bear witness to a great Christian truth that in the Church there is no distinction between a Jew and a Greek, slave and a free-man, male and female; for we are all of one Body in Jesus Christ. But it is sad to note the existence of communal feelings among Christians contrary to the Scriptural teaching. Divisions thus created hamper Church administration, hindering witness of the Church. We must take lessons from the Church in history and be open to the working of the Holy Spirit to honour one another and consider the other as greater than himself irrespective of one's social status and economic back-ground. Mention must be made however, of the break-away group in Madhya Kerala diocese which had separated itself from the fellowship of the CSI a few months after the last Synod meeting. Christians who are against and ill-informed of Church Union and Ecumenical Movements availed opportunity of this unfortunate development and gave wide publicity in India and abroad through Christian magazines. We feel sad at this division. Yet we thank God for guiding the Synod to act quickly. Recommendations of the Synod Commission have been accepted and implemented by the Madhya Kerala diocese, as a result of which, I am glad to report that some families have already joined the fellowship and the process is continuing. Divisions are neither due to Church Union nor are they of recent origin. Generally, they have been caused by disgruntled and disappointed people. However, it must be conceded that in a democratic pattern of church administration where decisions are made on majority basis, ignoring the legitimate aspirations of underprivileged and less influential minority groups in the dioceses will lead to distrust and disharmony. Aiming at complete social and emotional integration of various sections in a diocese, care should be taken not to ignore the interests of smaller and weaker groups.

Co-operation in Theological Training

In Andhra, the C.S.I., the Evangelical and the South Andhra Lutherans, the Anglicans in Nandyal, the Methodist Church in Southern Asia and the Canadian Baptist Church in Northern Circars have come together to train their pastors at the L.Th. level in Rajahmundry. Last year, the American Baptist Samavesam in Andhra—the only large Protestant church body that remained outside the Rajahmundry scheme has also joined, thus completing the process of amalgamating at Rajahmundry, the several theological seminaries of L.Th. grade spread over in Andhra. For various valid reasons, it has been decided to shift the college from Rajahmundry to a more central and neutral place at Warangal-Hanmakonda where candidates for the ministries will be prepared for the L.Th and B.D. courses of Serampore. Similarly, after long years of fruitful negotiations between the CSI and the Lutherans in Tamilnad, it was decided to establish a theological college at Arasaradi in Madurai district

with L.Th. and B.D. courses for students in Tamilnad. These projects, set up on an interdenominational basis are largely due to the initiative taken by the National Christian Council of India through its Board on Theological Education and the generous grants for buildings and libraries from the Theological Education Fund of the World Council of Churches. We are deeply indebted to them.

Theological Education in India is a subject in which the Church in India and more so, its supporting Missions abroad are deeply concerned. We are heavily dependent upon our foreign Mission Boards for money and qualified teachers in this field also. Situations may not be conducive to allow this kind of dependency to continue long. Therefore, we should consider ways and means to develop local support. It is gratifying to note that the United Theological College, Bangalore, is already implementing plans to enlist local support by building up a large body of friends of the college. Old students of the college and members of the Synod are therefore asked to support such schemes. For sometime there has been a growing feeling among church leaders to effect changes in the pattern of theological training in India. The Senate of the Serampore College has effected certain changes in syllabus and the Board of Theological Education of the N.C.C. of India is also engaged in reviewing the work of the theological colleges. Those of you who can help with suggestions for a reorientation of studies in a changing India of technology and scientific progress may do so. It is a field of study very vital for the growth of the Church in which we all should be deeply interested.

Renewal and Advance

In our previous Synods, we recognised the fact that implementation of the many and far-reaching recommendations made in the report 'Renewal and Advance' submitted to the Synod of 1964 would be a continuing task. It requires time and patience. However, as a first step, an attempt has been made to integrate the work of various Missionary Societies in the dioceses. In regard to some recommendations we are facing difficulties. But with goodwill on the part of all concerned, it should be possible to implement the recommendations gradually over a period of years. Bishop Lipp who helped in co-ordinating the work in dioceses as Associate General Secretary of the Synod had to leave India for family reasons in September 1966. The vacancy thus caused has not been filled yet. There has been a feeling among some leaders that in a vast area such as that of the CSI, it would be difficult for one person to co-ordinate work connected with the Report and that therefore it should be the responsibility of the diocesan bishops to watch the progress of implementation of the recommendations. Final decision about the appointment of an Associate General Secretary will have to be taken.

CSI Related Missions in the West

At our request, all our supporting Missionary Societies in the West have agreed to treat the CSI as one church and consider its total needs while retaining closer links with areas with which the Societies have direct connections. Therefore, we now send all our requests for personnel and funds for new projects to the CSI related Missions Committee in London through the Synod Enlarged Working Committee. While it may be inevitable to depend on Missionary Societies in the context of the total needs of the CSI, we should also consider rendering mutual help locally. Our fifteen dioceses in South India differ widely from one another in many respects. Some are strong in local resources and others are poor and are dependent heavily on foreign Missionary Societies. Some are old and well established while the others are yet to complete a hundred years. We find sufficient information concerning our dioceses—their wealth, institutions, leadership and etc. in the report 'Renewal and

Advance', In order that there may be all round progress in the whole church, the more advanced dioceses need to help and encourage the less advanced. If necessary a Committee may be appointed to study the needs of poorer dioceses and recommend ways and means for an equitable distribution of resources as an expression of concern for one another to develop institutions such as colleges, schools, hospitals, hostels and etc., for a healthy growth and effective witness.

CSI Overseas Mission

Rev. and Mrs. J. T. Paul Manickam, our missionaries, serving as Fraternal Workers in the Church of Christ in Thailand have come on furlough after completing another fruitful term of service. We are happy that Mr. Manickam, is in our midst. You must have read in the *Churchman* of their contribution to the life and witness of the Church in Thailand. The Thai Christians have gratefully accepted and greatly appreciated their work and are eagerly looking forward to the return of the Manickams to Thailand. As in most developing countries, the cost of living in Thailand too is rising high. Also owing to the devaluation of the Indian currency, we are required to raise double the amount to support our overseas work. We need to remind ourselves that the Church that lives for others will receive new life and much blessing from the Lord of the Church.

Village Church Fund

Hundreds of our village congregations do not have separate places of worship. In some villages Christians have planned and gallantly struggled to build small village chapels mostly with local resources. We need to respect their desires and encourage them sympathetically. Through the legacies received from individuals in the West by our Synod Treasurer from time to time, it has been made possible to create a Village Church Fund. To build up this, the dioceses have been requested to credit to this Fund, the collections received in each congregation at services on the CSI Anniversary day. If this request is respected by all dioceses, we should have sufficient money to help our village congregations to put up chapels every year. Rules have been framed to consider and grant requests. This scheme needs our full support.

Missionary Societies and Missionaries

The Missionary Societies in the West have been helping unceasingly with men and money. On my recent visit to Germany and England, I met a few young missionaries under training preparing themselves to serve in India. You all know that it has become difficult for new missionaries to secure visas. It has been observed that our Government is strictly implementing Rules framed in 1955 in respect of foreign missionaries. Under these Rules, many new missionaries have been refused visas and some missionaries who have proceeded on furlough have been refused permission to return. Owing to this, we are having to face shortage of missionaries and finding it difficult to replace them with Indian staff. Dioceses which are heavily dependent on missionaries are in serious trouble. We do recognise that the evangelistic responsibility in this country primarily rests on the Indian Church. But we are also a part of the Universal Church and desire to maintain the closest links possible with the world-wide Church. The policy of the present Government is forcing us to develop indigenous leadership in the Church's manifold enterprise. Therefore, we should not be found wanting and caught napping in our efforts to bridge the gulf being created by the absence of missionaries. This is a most crucial time for the Indian Church to face challenges with sacrifice, confidence and determination.

The Book of Common Worship and its Supplement

The Synod Liturgy Committee is one of the few active Committees of the Synod. It meets regularly every year and works on our various Worship service orders. It has completed the Supplement which contains forms of services commonly used on certain special occasions. The Supplement was a long-felt need and the need is adequately met in the publication of the Supplement last month. These services are for optional use and are greatly appreciated and occasionally used even by the non-CSI churches both in India and abroad. Two decades are over since the formation of the Church of South India. There are some congregations which do not use some of the services including the service of the Eucharist from the Book of Common Worship. During the biennium, the Regional Liturgy Committees have worked hard to bring out the entire Book of Common Worship in three regional languages thus enabling the congregations in rural areas to use more frequently the CSI Worship services. We hope that the Supplement will also be translated into the regional languages in due course.

Visits Abroad

Some of our bishops, presbyters and laymen have represented our church at the Ecumenical Councils, Consultations and Conferences. A few others have been invited by various missionary societies for visits and studies. Bishop Ananda Rao Samuel and Mrs. Ananda Rao Samuel at the invitation of the Church Missionary Society have visited Australia and New Zealand. Bishop Gnanadason and Mrs. Gnanadason have been invited by the Anglican Churches and the Congregational Council for World Mission in Australia. Bishop Jebaraj and Bishop Ananda Rao Samuel after attending the World Congress on Evangelism in Berlin have visited England and other countries in the West. Bishop Newbiggin, our Deputy Moderator has visited USA to fulfil a previous engagement. Rev. B. G. Prasada Rao had been to Geneva to attend a Study Conference on Church Union arranged by the World Council of Churches. Sister Grace Aaron attended a Women's Conference under the auspices of the East Asia Christian Council at Tokyo.

Bishop Solomon Doraiswamy, Rev. Harry Daniel, Sister Grace Aaron, Dr. M. Beard, Dr. C. J. Sourirayan and your Moderator were the six representatives from CSI who have attended, on invitation, the Methodist Consultation at Manchester in July 1967. The Methodist Missionary Society, London, had invited Mrs. Solomon Doraiswamy to visit England with her husband. They were on deputation work first in England and later in Germany. Your Moderator had been invited to speak at the Annual Missionary Festival in Basel, Switzerland. He also visited West Germany where he met the Executive Committee members of Kindernothilfe—an organisation which supports nearly 3,000 orphan and semi-orphan children in almost all the CSI dioceses. He also had the chance of meeting with the leaders of Basel Mission in Stuttgart, Germany.

Besides, there are many others from our church who have visited countries abroad representing organisations which they are serving. On such a visit, our General Secretary availed herself of the opportunity in making helpful contacts with various Missionary Societies and Boards in U.K. and U.S.A. We are also proud of the appointment of Rev. Dr. J.R. Chandran as a Vice-Chairman of the Central Committee of the World Council of Churches and of the appointment of the Rev. Harry Daniel as the Asia Secretary for Industrial Missions.

These visits abroad of men and women from our church help project a picture of the Church of South India. They have a great educative value. We share life and experiences of several churches. Many Christians in the West are ignorant of the Church of South India; some are mis-in-

formed and some are suspicious about it. Such visits have proved useful to all concerned. Bishop Lipp who is appointed as our Commissary in Europe is in great demand for deputation work in Germany and is made President of Kindernothilfe. He has been a very useful link between the Church of South India and the European churches. We are thankful to the Basel Mission for allowing him to serve as our Commissary.

Our Business in this Synod

'Ministries of the Church in its neighbourhood' is the theme selected for our meditation during this period. We should never forget that the Church is the servant people of the Servant Lord. She has to minister to the world with the ministry she has received from Christ. She should proclaim Christ in word and deed. The mission of the Church is the fullest development of man in mind, body and spirit. To this end, the Church should plan its ministry to people around. We are God's own people, a chosen race and are therefore, specially called out of the world to declare the wonderful deeds of Him who called us out of darkness into His marvellous light. In this great task, each individual should ask himself what place God wants him to take. Men and women, ordained and lay are needed in fulfilling the mission of the Church. The Church has been carrying on work for centuries in medical, social and educational fields. There is special ministry to rural, urban and industrial societies. But for some reason or the other, the whole church is not involved in its various ministries. Specially young people are not very much attracted to the Church's mission. May be, the mode of our ministries is not challenging enough and therefore, they refuse to involve themselves. The Church should more and more involve itself in the total life of its locality sharing the joys and sorrows of its neighbourhood. Instead of blindly following the traditional patterns of services which may not be relevant to local situations, the local church has to find out for itself the special features and needs of each situation. Bible studies and discussions in groups can be helpful in discerning the role and the type of ministry the church can render. You will hear more about this in our Bible studies together.

In conclusion, I have to express my gratitude to my fellow officers of the Synod who have helped me at all times and enabled me to carry on the great responsibility placed on me unexpectedly. We have been able to work as a team and it was a joy to work together happily for the Glory of God. I am conscious of my own shortcomings in performing the duties of a Moderator. I realise how difficult it is to do justice to this office in addition to one's own diocesan responsibilities. In this task, I have been upheld by the prayers of our members to whom I express my sincere thanks.

My special thanks are due to the Deputy Moderator who acted for me at a difficult time when I was out of the country. Our energetic General Secretary Mrs. Somasekar who has ably carried on her responsibilities during the biennium has already asked us to relieve her of this responsibility. Our Treasurer, Mr. A. Gunamany who for over a decade has faithfully and ably built up the finances of the church has informed the Synod Executive Committee of his intention to lay down his office. The Church owes him a debt of gratitude.

For many years now, it has been pointed out that the administrative work of the church has been on the increase every year. It has reached the stage when it cannot be done either by an honorary or a part-time Secretary. This aspect of the work engaged the attention of the Working Committee which has proposals for the appointment of a full-

(Continued on page 7)

Letters to the Editor

TWENTY YEARS AFTER

Dear Sir,

I have just read with surprise the article in the November issue of the *S.I.C.* entitled 'The Church of South India Twenty Years After.' It contains so many inaccuracies and superficial generalizations that I am sure it conveys a misleading and wrong impression of the life of the Church.

Your correspondent asserts that no progress has been made in the important task of formulating the Gospel in terms intelligible to Hindu thought, that the C.S.I. has become less united because of the increased intensity of communal differences, that growing disunity is the root cause of the fact that the C.S.I. is still dependent on foreign personnel and funds, that the C.S.I. doctrinal position in 1947 was 'radical' and that it has now developed into 'a narrow kind of C.S.I. orthodoxy', that both in doctrine and in ministry the C.S.I. has 'stood pat during the past twenty years', and that 'the united Church, far from pursuing a policy of seeking re-union, is only pursuing a programme of ecclesiastical imperialism'. These are a few of the statements made by your correspondent with which one must take strong exception and I shall be grateful to be given space in your columns to register my disagreement.

(i) The work of C.I.S.R.S. in Bangalore has made a considerable contribution towards the re-interpretation of the Gospel in categories relevant to Hindu thought, and members of the C.S.I. have contributed towards the research and publications of that Institute. Furthermore the C.S.I. Synod in 1958 made specific suggestions for the encouragement of indigenous forms of worship in the churches. Your correspondent's assertion that no progress has been made is untrue.

(ii) Communalism is undoubtedly a major social problem faced both by the Indian nation and by the Indian Church. It is unlikely, however, that your correspondent has intimate and particular knowledge of all the thousands of congregations in the C.S.I., and therefore his statement that there is increased intensity of communal differences can only refer to particular instances and situations. But he makes his assertion with reference to the total life of the C.S.I. and as such it must be understood as a generalization and therefore as inaccurate.

(iii) The C.S.I. Synod has many times drawn the attention of the Church to the weakness inherent in being dependent too much on foreign aid. The causes for the continued dependence must vary considerably from diocese to diocese. In my own diocese of Trichy-Tanjore substantial foreign aid continues to be given, but however much one may share your correspondent's regret that this should be so, it is certain that the cause of this aid is not growing disunity due to communalism, as your correspondent asserts.

(iv) The doctrinal position of the C.S.I. in 1947 cannot by the widest stretch of the imagination be described as radical. In 1947, in Church of England circles in particular, there was some disquiet over the apparent doctrinal position of the C.S.I. but such fears were quickly allayed by the official statements of the Synod, and accordingly in 1950 the Church of England Convocations expressed satisfaction at the credal orthodoxy of the C.S.I. Furthermore, a study of the C.S.I. documents reveals that its doctrine of the Church's unity and continuity includes the belief that the C.S.I. is a comprehensive Church moving forward towards union with other

Churches. This is in direct contrast to the contention of your correspondent of 'a narrow kind of C.S.I. orthodoxy'.

(v) The idea of a Church in movement is basic to the doctrine of the Church and Ministry in the C.S.I. Your correspondent asserts, however, that both in doctrine and in ministry the C.S.I. has 'stood pat' during the past twenty years. The Agreed Statements between the C.S.I. and the Lutherans, the considerable amount of work produced by the C.S.I. Theological Commission, and the creative thinking revealed in the Statements on the Diaconate and the Episcopate approved by the C.S.I. Synod in 1964 are impressive evidence of the inaccuracy of your correspondent's statements.

(vi) Finally, the history of the relations between the C.S.I. and other Churches during the past twenty years refutes the statement of your correspondent that the C.S.I. is 'pursuing a programme of ecclesiastical imperialism'. The successful outcome of the C.S.I.-Lutheran conversations is an eloquent demonstration that what your correspondent says is untrue. The Synod of 1956 has made it clear that it seeks organic union with other Churches, not that other Churches should submit to absorption by the C.S.I., but that under the leading of God both the C.S.I. and other Churches would be ready to surrender their separate life in order to form a new union.

Yours faithfully,
St. Peter's Church,
Thanjavur.

TIMOTHY J. MARK,
Presbyter-in-charge.

Cry! My Beloved Church!

Dear Sir,

Has Christianity reached such a low ebb of spiritual life among Church-goers in India that we need gilt-edged roving ambassadors of Christ to revive our dormant faith at the cost of tens of thousands of rupees?

Are our stationary Padres so stagnant as to have failed in their day-to-day ministry? Have they lost their flock to such a great extent as to need itinerant apostles to work a miracle and bring them back alive? Do our Churches depend on so-called revivals which involve months of preparation, floods of propaganda and tons of cash to pave the way to salvation? Will the organisers realise that the amounts lavished on Conventions could feed and clothe many a poor family for months?

Jesus asked His disciples to go forth into the world taking nothing for the journey, neither stick nor pack, neither bread nor money, not even a spare coat. He advised them to live with common folk who welcome them. Of course there were no luxury hotels and jet planes in those days. So the disciples set out on foot from village to village to tell the Good News. Likewise did their modern counterparts, Sadhu Sundar Singh, Sadhu Lam Jeevaratnam, David Livingstone, Dr. Albert Schweitzer, Dr. Stanley Jones, Dr. E. F. Paton, Dr. R. R. Keithahn and many others.

It cost them nothing to preach the Gospel; it cost their listeners nothing to hear the Gospel. The spirit-hungry folks were not 'fleeced' to foot the bills for a deluge of publicity leaflets, giant posters and portraits (heavily insured against damage), vast stadiums or pandals for record crowds of hero-worshippers and all other modern trappings of pomp and glory. They needed no army of counselling and chanting angels in heavenly array.

The early apostles of Christ did not seek comfort, luxury and publicity, but toiled and lived, as Jesus did, with publicans and sinners. No collection basket was sent round for lucre when Jesus spoke to the multitudes and fed them. The hungry, naked, aged and sickly masses are still with us in every town and village crying for succour. It would be a swindle and public scandal if the Churches failed to be Good Samaritans and allowed their hard-earned funds be squandered on the bills of contractors and commercial agents—mainly non-Christian. In return the Church-goers would hear the same old Gospel of centuries ago spelled out in modern golden-voiced vocabulary. That is all. Call it Revival!

Conversely, great shall be the reward if we invest what little we can afford, in hospitals, relief centres, homes for the disabled, the beggars, lepers, the aged, rescued girls, spinsters, widows and orphan children, besides the Bible Society.

Some day Christ may have to tell these gorgeous crusaders to their face: 'I never knew you. Out of my sight; you and your wicked ways. When I was thirsty, hungry, naked and sick, where were you? Did you offer even a cup of cold water to the lepers and beggars around your grandstands and hotels? In their affliction you denied me.'

The curse of our nation is hero-worship, more so when proffered in religious garb. We do have among us lion-hearted leaders of the brand of Martin Luther and John Wesley, but how can they cast themselves into the flaming furnace of bigotry and tradition? Unpopularity and ostracism is the fate of those who dare to define and distinguish preaching from practice, pomp from poverty, humility from haughtiness.

The majority of our population, thirsting for the water of life, lives in rural areas. They need truly humble crusaders to channel the hope of salvation to them. The harvest is great but the labourers are few as it involves hardship, toil and tears.

'Blessed are the meek, for they shall inherit the earth.' They shall conquer the hearts and establish God's Kingdom on earth by their works, not words.

Many of our Churches are surviving on foreign funds. Hence to spend their own mite on the mirage of heaven painted by latter-day Crusaders is scandalous. This is a lone voice crying in the wilderness, against the barter of God with Mammon. But God will wipe all tears from the eyes that are not blind to emotional folly.

187, Roberts Road,
Trimulgherry,
Secunderabad-15 (A.P.).

C. D. AIRAN

UNITY

MY DEAR EDITOR,

So much has been written recently about the lack of unity in our churches that I am moved to share with you a letter which came to me just a few days before Christmas. It is from the pastor of a rural pastorate in which there has been a bitter quarrel for many months in one of the big congregations. Two strong leaders have competed for the position of elder, and the congregation has been divided between them. The following is a rough translation of the letter:

'For the past six months I have been trying with prayer and with care to put right the trouble at T. You have often told me in your letters that you are praying for that congre-

gation. The One who does all things well is our Lord. Last Sunday He brought the two parties together and made them one.'

That day before I left the house I prayed: "Lord, you must speak to those people today to make them understand what your love is. I'm not going to leave the Church unless they are at peace." With that decision in my mind I went and conducted the service.

Preaching from 1 Cor. 13, I spoke about God's love. I told them that, as God has forgiven us in Christ we have to forgive each other and so fulfil Christ's law. After the service I asked all the men to stay behind. I urged them to speak the things that lead to peace. I said that we must celebrate the festival of the Prince of Peace with peace, and that if we don't it would be better to stop calling ourselves Christians.

I gave them some time to say what was in their minds. Then a man of the congregation who has not been in either of the parties got up and said: "Talking like this is no good. Let us forget the past and think about what we are going to do now." We agreed to forgive each other, and gave each other the right hand of fellowship.

I asked them to pray. They all prayed. Some prayed weeping. Some opened their hearts and prayed. Then I said: We must appoint an elder for the time-being and make the arrangements for the Festival.

Somebody proposed John to be the elder. John at once got up and said, No, let Samuelraj continue. Finally we agreed to appoint John elder for the congregation. Immediately they made the necessary collection for Christmas expenses. Peace is really being established there. To God be the glory.'

I am sure that many who read this will say: but that is something which is often happening; what is special about it? I answer, nothing special; the point is that it is happening—and happening all the time. I only plead that when we think about the Church, our confession of our sins should not lead us into forgetfulness of the unfailing goodness of God.

Yours sincerely,
LESSLIE NEWBIGGIN,
Bishop.

(continued from page 5)

time and paid General Secretary. A decision has to be taken in this Synod about it.

Finally, I should like us all to remember the people whom we represent in this Synod. Whatever we say and do here, let it be for the welfare of the people and for the Glory of God. We have come here to spend five days in fellowship with one another and with the Lord of the Church. Let us hear His voice and together perform the task that are set before us. Not ours but His will be done. May God, our loving Father grant us all wisdom from above and continue to use us in His service for His Glory.

P. SOLOMON,
Moderator.

RENEWAL OR REBIRTH?

(REV. S. JOHN, K.U.T.S., TRIVANDRUM)

We have said good-bye to the old year. A hearty welcome is extended to the New Year with all its promises and threats, and all hopes and fears for it. We experienced last year that 'Things are not always what they seem', and this year will prove no exception to it. How then are we to face the problems and vicissitudes of life? Will it be possible by looking into the 'Depth of our being'? In me no good exists. I am a wretched man. So the only hope is by 'Looking beyond'. That upward look which alone makes help and strength a possibility, by means of revival or rebirth both in the individual and in the Church.

Renewal is making something new again. We speak of renovating or renewing a building when we try to restore it to the original pattern or make certain alterations on the basis of the old foundations. When we completely demolish the old building and build on new foundations of a different pattern it is not a renewal of the old one. So what we urgently need at present is not only the renewal of our patterns of 'Order' but a rebirth at the inmost citadel of our being.

Rebirth (Palligenesia) is a word which has many associations. When a proselyte was received into the Jewish faith, it was as though he had been reborn and life had begun all over again. The Pythagoreans used the word frequently. They believed in reincarnation; they believed that men came back to life again and again in many forms, until they were fit to be released from life. Each return was a rebirth. The Stoics used the word. They believed that every three thousand years the world went up in a great conflagration and that then there was a universal rebirth of a new world. When the people entered the Mystery Religions they were said to be 'Reborn for eternity'. The Hindu conception of rebirth is somewhat similar to that of the Pythagoreans. The Soul after death takes many forms and passes through various vicissitudes of life until it attains moksha. There is also the conception of Jeevanmukthi in the Gita, by which a man through Karma Yoga, Gnana Yoga and Bhakti Yoga attains Mukti or release from this life. The Christian idea of rebirth is that when a man accepts Christ as Saviour and Lord life begins all over again. There is a newness about life, which can only be likened to a new birth.

Rebirth or regeneration can take place only by and through Jesus Christ. Can modernism hold the conception of a cosmic Christ within its realism and scepticism? Is that bold challenge universally acceptable, which wants all those who labour and are heavy laden to go to Him for rest? It is not my aim in this article to probe into the depths of this question. What I want to emphasize in this article is that the Church, especially the C.S.I. of which I am a member, must have the experience of rebirth in this new year. Our Church meetings and Committees have neither a Christian atmosphere nor Christian relevance. They are worse than some political meetings. Split up into parties, each party vies with the others to have its say and influence by resorting to canvassing, using violent methods, using bad language, threatening with words and knives, creating a hellish atmosphere with catcalls and whistles, and then the worst part of it is that the chairman is forced to conclude the meeting by offering a solemn prayer and benediction.

An old pious Christian woman once visited a house for prayer. While she was sitting there, to her great surprise, the Police Sub-Inspector and his men came in. The old lady politely asked why they had come. The Police Inspector said 'In the local Church, party feeling and caste feel-

ing is so rampant that quarrels and unpleasant things often take place. We have come in search of a young man of this house, who is also involved in a case. If this state of affairs continues, very soon the Church will have to be closed'. This is an open testimony of a Hindu officer concerning a Christian community.

There was an image of an old Greek God which consisted of two parts. The part above the waist was the image of a man and the lower part that of an animal. It is a true representation of the two-fold human nature of goodness and 'Animalism'. Where there is no rebirth the animal in man will always prevail. The individual life is sometimes compared to a boat and the Church to a ship. The ship of the Church cannot have smooth sailing through this tempestuous world. There will inevitably be tempests outside the Church. What a pity if there are tempests within, such as division, party feelings, caste distinctions, adhering to certain church traditions and thereby claiming certain rights and privileges. Such things bring about a deplorable ruin of the ship of the Church scattering the crew to the mercies of wind and waves. The word 'Rebirth' therefore comes to us this year with atomic force.

The grace and love of God are mediated to men within the Church, but the essential power behind it all is the power of the spirit. All the work of the Church, all the words of the Church, all the sacraments of the Church are powerless and ineffective unless the power of the Holy Spirit is there. However well a church may be organized, however splendid its ceremonies may be, however beautiful its buildings and however elaborate its worship, all is ineffective without the power of the spirit. To the people of the early Church the Spirit and the Risen Christ were one and the same. One thing is clear. Revival in the Church does not come from the increased efficiency of its organization, it comes from waiting upon God. It is not that efficiency is not necessary; it is. But no amount of efficiency can breathe life into a body from which the breath of the spirit has departed. 'Wycliff and Huss had come and had gone before their time. It needed to wait upon the moment, and the movement, of the spirit.'

How then can this spirit which has departed both from the individual and from the Church, be restored? The first and foremost requirement is genuine repentance. This call to repentance is the beginning of the preaching of the Gospel. The individual and the church must be conscious of his or her own sin and confess it. Secondly the CSI should deepen its sense of worship. At present we have various forms of worship, but the content and the meaning of these forms of worship are ignored. The congregation must be taught clearly the meaning and the significance of worship. Our children and young people must be trained to worship in spirit and in truth. Thirdly, revival can happen only if there is a proper knowledge of Christian truth. Young peoples' minds are caught in the whirlpools of modernism. Modern movements such as demythologising, humanism, communism, materialism, and secularism, by their deadly grip, are suffocating their faith in God. Regular teaching of the Bible is an absolute necessity at present. Fourthly, rebirth may be brought about by having a regular discipline of prayer and Holy Communion. One may ask, what is new in all these things. These things are known and practised for a long time. Yes, we have the form of these elements and thus they have become a formality.

The form must help us to understand the spirit and meaning with which we observe these things, and thereby create in us a new attitude and a discerning spirit.

He was a devout pharisee and a Ruler of the Jews who came to Jesus by night. To him Jesus said 'Truly, truly, I say to you, unless one is born anew he cannot see the Kingdom of God'. An outstanding living theologian Dr. Charles Duthie of the U.K. says about the Christian life, 'The Christian life, then is a life of a distinctive kind rooted in the life and loving purpose of God. Because this is true, the Christian is essentially a man who bears witness. He

points beyond himself to the love and goodness of God. But Christian discipleship is not simply a life joining the two points God and myself. It is a triangle of God, myself and my neighbour. There is no true relation to God that does not involve a relation to man. Love to God cannot be separated from love to man. *God has made us for Himself but also for each other*...Mark the last sentence. The words Jesus said to Nicodemus some two thousand years ago, come ringing in our years in this century. You must be Born Again (BA). As CSI members have we won this spiritual degree?

Do We Need Missionaries?

Yes we do. The Christian Church as the people of God, the body of the Lord and the Temple of the Holy Spirit is a universal Church in and through which all Christians worship God and serve His people in all parts of the world. Missionaries are not confined to the West, nor does the stream of missionaries flow from the West only. Indian Christian missionaries have gone over to Papua, Thailand, Philippines, Malaysia, Nepal, Nigeria, and even to S. America. Non-Christian missionaries too have gone over to other lands from India, including the Advaitins who believe in a pantheistic absolute and the Buddhists who do not believe in God either as personal or impersonal absolute. There is no such thing as a national God or even as an International God. The God that Christians believe in died for all to save all. Therefore the Indian Church can never say we do not need missionaries from outside, nor need to send missionaries to other parts. If you concede Indians the right to ban you concede the same right to other countries. That will be the death of Mission.

The nation does not stand to lose by the inflow of the many-sided contribution of specialists, experts who come as missionaries from various countries all over the world and live with us identifying themselves in all walks of life and giving us the benefit of their experience, scholarship, thinking, skill, insight, initiative and advice. Even apart from their being missionaries they can contribute to nation building. If any is anti-national the Indian Church would disown him and the Indian law would take care of him under Article 246 etc.

But then it is wrong to clamp down a rigid law with neither foresight nor imagination that only experts should be invited, as pointed out in NCC Review of October 1967. The Executive Committee of NCC in 1960 was wiser in its decision when it said that 'even where there are adequate Indian resources and workers, the presence of some missionaries from overseas is needed for maintenance of ecumenical fellowship. Where an inviting body can show that the presence of a worker from overseas is necessary for this reason, this will be treated as sufficient ground for acceptance'. Ban of missionaries to and fro will be the death of Ecumenism.

The Christian Church has place both for the specialist and the expert and also for the ordinary servant of God for it is God who would call, guide and use him and it is His Church which would invite and direct his use in India. In 1961 a bishop of CSI said: 'There is a real contribution to be made by a person who is ready to come and make friends with those of another race, to work alongside them, to share with them the different experiences which come from growing up in a country with a longstanding Christian tradition. It would be disastrous if it were to be thought

that ordinary people have nothing to give as missionaries because it would tend to produce the idea that everyone must be an expert and anyone who did not impress as a specialist and as an expert would be unwanted and should go away.

Bishop Hollis in his recent book *Mission, Unity and Truth* says: 'Nothing ought to make us forget that in the world of today there are many points at which Christians in one place need the counsel and the assistance of Christians elsewhere. The truth that the local church is the Church must not blind us to the truth that Christ is present,—and therefore His Church is present—wherever there is work which He desires to accomplish, at the level of a region, of a nation or of the world.'

A sometime Moderator of the CSI says: 'Over the centuries the churches of the West have built up a rich inheritance of Christian experience, of Christian scholarship, of training and organization, of spiritual devotion. In spite of all human mistakes and sin God has been at work through His Church in these countries for many centuries and Christianity has put its mark on their whole life and history, their culture and institution. Their solutions are not necessarily the answer to the needs of God's Church in some other part of the world, but any answer will not be adequate if it is made without the knowledge of the working of God at other times and places'.

We have been since 1954-55 doing our very best to indigenise the Church. The Indian Church had accepted the need for this Indianisation of personnel. But that does not mean that we have agreed to transform a Universal Church to a national Church. Just now we are raising this question whether we need missionaries because we are victims of the general spiritual uncertainty in the country and are disturbed by modern Christian preaching and thinking and theological writing. There is general hesitancy about evangelism and about full Christian commitment. The unchanging basis of mission is personal commitment of Jesus. I cannot be a follower of Christ without being involved in His mission to the rest of my country and the world. As Philip Potter told the WCC Central Committee: 'While we have reached a certain consensus on the nature of evangelism the very content of evangelism is now under fire... Honest to God and Death of God theologies, plus a new hesitancy about the uniqueness of Christ vis-a-vis the non-Christian religions, have brought about a failure of nerve among Christians concerning their evangelistic witness.'

Canon Webster reminds us, that it is Christ's mission to the world in which missionaries, and all Christians are involved and is not our mission or the missionary's mission or that of the sending Mission Board or Church. The missionary is not to run the Church. He comes no longer to rule

and lead but to follow the Indian. The Church may get on quite well without him, but he may none the less be able to contribute insights and skills and evangelistic initiative where the lack is felt. Being a foreigner he may have the advantage of looking at the Indian Church in a detached way and utter some plain speaking and give critical guidance, when the Indian dare not open his mouth.

Because Christ had a mission to the world his followers still have the same mission to proclaim that Christ is the way, the truth and the life. It is Christ's truth, and this truth is of universal validity. If this is true then the missionary must have the freedom to obey Christ's call. If we accept the ban then we deny this freedom and universality.

It looks as though because some powerful political party is up in arms against this universal Gospel and indirectly tries to hound it out of India, by banning missionaries, we too are getting ready to accept the situation, and abandon the claim of the universality of the Church. Even Jesus never said that we will have a smooth way. He has warned us of persecutions and desperate situations. But He assured us that when we are taken before Tribunals it is not we but the Holy Spirit who will put words in our mouths. Where has that faith gone today? Even in the E.I. Company's days missionaries were not received with open arms. They were not permitted to enter till 1813. History tells us that even at the Indian Mutiny of 1857 and before that such risings were attributed to missionary influence. Even as early as 1860 a missionary had to say: 'However earnestly the faithful missionary may strive to confine himself to his one great task, the ministry of the

gospel, he is liable to be involved in many questions of a social and political kind and he cannot always escape the reproach cast upon his divine Master and upon his Apostle of being the enemy of Caesar and of turning the world upside down.'

Let us remember that this expulsion is not to expel the foreign missionary but the Christian mission itself. M.P. through the Nyogi Commission sought to amend article 25 and stop propagation of the faith. The Supreme Court spoke the truth when it said that the Nyogi questionnaire was like a fishing expedition out to salvage discreditable Christian fish. A recent event in New Delhi when a central Government nurse was proceeded against for having distributed some Christian literature to a willing patient should also open our eyes that the move is not against the missionary in the church in India but against the mission of the Church in secular India. So let us not swallow the bait and say that we should not attempt 'self-justification' but 'accept the situation'. We may throw missionaries to the wolves now, but the time would soon follow that the Indians themselves would be thrown to the lions. The Church needs missionaries. The adolescent Indian Church more so. It would be an egregious folly and cowardly abandonment of the Christian Faith, if we should accept the situation lying down as cross-evasive, bogus Christians. Christian Faith is Missionary Faith, and if missionaries have no place in this Faith their Faith itself has no place in India.

A. C. DHARMARAJ,
Nagpur.

3-1-68

A WINNER OF HEARTS

If ever you discuss the Scripture Union's work in India, you will hear the name of Roddy Archibald cropping up. Yet Archibald came first to India on a December day, 66 years ago, and has long since gone.

For example, Subodh Sahu, the well-known Orissa preacher, recalls when Archibald appeared at a mission school in Cuttack and got permission to speak in the classes. Subodh was appropriately suspicious of Britishers in that heyday of the non-violent resistance movement, and his boyish suspicions were not allayed when Archibald asked the pre-matric class: 'Any one of you want to join me for a picnic tomorrow?'

He offered a sail on the Mahanadhi. 'Why?' questioned Subodh in his mind. His uncharitable impression until then had been that missionaries, although interested in their own work, were not interested in people! And what was more, Subodh had a dirty shirt and could afford soap only once a week, so why go on this picnic and risk making Archibald despise him because of a smelly shirt?

He overcame the shirt objection, and soon found it was no problem. Archibald knew the Oriya names of every boy in the boat within 10 minutes; chorus singing melted what shyness remained. Here was a foreigner who genuinely loved them. After a 10-day mission (in which Archibald won more hearts by demonstrating the High Jump at age 60 or so!) it was not just that the Englishman had won hearts for himself. 'Anything I say, you find it in your Bible,' he counselled. And he asked: 'Those of you who would repent and receive Jesus, raise your hands.'

One particular strand in Archibald's teaching went straight to young Subodh Sahu's heart; 'not just for-

giveness but how to overcome temptation.' Guilt had haunted the boy. The cure was presented in a chorus:

We shall win, if we fight—
If we fight in the strength of the King.

Said Archibald: 'It is the King in you who will win the victory.' That did not make the path ahead all roses for Subodh Sahu, but it provided the secret of living.

* * *

Archibald himself was reputed to rise at 4.30 a.m. so that he could study the Bible daily undisturbed. In the afternoon he prayed for an hour. 'Invariably he came out with a glow on his face, an index of his intimacy with the Master,' said someone. So what he practised he could preach, telling his boys to read the Bible daily and to use the Scripture Union daily notes. To this day Subodh Sahu, for instance, still reads these notes.

The influence of R.T. Archibald on Church life in India still lives on. Bishop A. J. Appasamy has told, he was aged 13 when Archibald began to hold meetings in Palayamkottai. 'He pleaded with us to yield to Christ. He taught us to love the Bible and to study it with care.' Appasamy yielded and, he said, 'Archibald kept in close touch with us in after years, praying for us and writing to us. Fifteen years later he called on me while I was studying theology at Oxford. Another CSI leader, Bishop C. K. Jacob, once told how Archibald 'led me to Christ in a three-hour talk.'

At St. Paul's School, Darjeeling, 'a proud little Armenia' of 12 'heard Archibald in the chapel, and watched entrance as he showed magic lantern slides of the Pilgrim's Progress and Bible characters. Again, it was the sheer, unaffected

riendliness of the man that won boys. 'It was good hearing him yodelling and gaming in the dorm.'

'My first impressions are of Archibald standing outside the school shop and inviting the lean and hungry ones to take whatever they wanted, he, of course, footing the bill!' On the last morning, 'I was one of many lads who at 6 a.m. were at the vestry. He spoke to us individually. God spoke to me then and a change Christward began. There came into my boyish imagination a longing to serve the young as R.T.A.' had been doing.'

It took many years for that to come true; but today that Armenian schoolboy is John Jacob, the Scripture Union staff worker in English-speaking schools in the South.

How many men in India could; if they would, tell of the influence of this remarkable Scripture Union (or Children's Special Service Mission as it was known originally)? Bishop Mathews Athanasius of the Mar Thoma Church has said: I got a Scripture Union card when I was only seven. I have meditated on the Word each morning, according to the Daily Notes, for 56 years, and I consider this as the most important achievement of my life.'

Since this is the centenary of the Scripture Union in Britain, where it started, similar tributes are being made here. For example, the Rev. John R. W. Stott, a Royal Chaplain, has told how 'I myself, as a schoolboy of nearly seventeen, was led to Christ by a Scripture Union staff worker. He showed me the way one Sunday afternoon, and that night I knelt at my bedside in the school dormitory and received Christ. This same Scripture Union worker with conscientious persistence nurtured and helped me in the early year of my Christian life, sent me Scripture Union notes (which helped to illumine the Book my mother had taught me to read each day) and gave me my first taste of Christian service.. at the CSSM seaside mission.'

Sir Alfred Owen, one of Britain's leading industrialists, found faith when at Cambridge University. His father had just died, he had inherited an industrial empire, and facing all this vast opportunity and problem, he heard a sermon in church. He fought against the Gospel, but began to read the Bible, using Scripture Union notes written by Dr. Graham Scroggie. Then Scroggie himself preached in Cambridge! 'Shaking at the knees,' Owen walked to the front at Holy Trinity Church outwardly to confess faith in Christ.

* * * * *

The England that sent Archibald (son of a Master of the Supreme Court), and the India he came to, are largely vanished. But the century-old Scripture Union seems one of the vestiges of Victorian evangelical religion which is keeping up with the world.

Headquarters general secretary here is Rev. Sanjeeva Rao, an ordained Church of South India ex-schoolmaster who lives in Vijayawada, and who is noted for his tremendous drive and vision. Also on the S.U. staff for 17 years has been O. C. Matthew, who was once a bank manager

Note.—The Scripture Union has asked us to publish this article (by courtesy of 'The Light of Life') on the occasion of its centenary. We are glad to do so.

and who acts as Treasurer for S. U. while living at Chengannur in Kerala (he is a member of the Mar Thoma Church).

There are altogether 24 staff workers in India, working in the various languages. For example, in the north there are two Hindu workers, and apart from the famous *Aj ki Roti* daily notes a new project for 1968 is one-volume daily Junior notes, called *Dainik Samarth*, produced by the Lucknow worker, Rev. W. O. Simon.

In Darjeeling, honorary secretary Rev. James Brodie (of the U.C.N.I.) reports that now a third of the Nepali S. U. notes are going to Nepal itself, 'where the growing church is being encouraged to take root in the Word of God', the notes being by Rev. D. D. Pradhan.

It could well be said that the quiet, almost invisible work of Scripture Union—both in producing Bible-reading notes for all ages in India and in running special missions to children and youth—is one of the significant Christian activities in the land today.

One man who has done much to make S. U. part of the new India is the Rev. Joe Mullins, a staff worker until he became minister of St. John's Church, Bangalore. Mullins had earned the British Military Cross while wartime soldiering in Burma, and was also an Oxford hockey blue. His postwar partner in S. U. in India was Cecil M. Johnston, who had also been soldiering in Burma—as an airborne Commando with Wingate's famous 'Chindit' guerilla troops behind Japanese lines.

Johnston—an ordained Anglican—is South Asia secretary and has seen a remarkable growth of Scripture Union members, to over one lakh, in the past five years. Bible notes were produced in 11 languages five years ago, now in 21. In Kerala alone, last year, 60 vacation Bible schools reached 18,000 children (800 daily at Kottayam and Trivandrum).

'We reckoned that our men reached about 200,000 children for Christ during the year,' he says. But what matters more to him, probably, than the statistics is the Private Letter Box which he establishes at the missions he himself runs. About the Letter Box, he says, 'I find this one of the best methods and it saves any dangers of over-emotion or mass response, without children understanding what they are doing.' Here are two letters:

'Please teach me how not to be a selfish and sinful girl as I am at present. I have often tried to be good, but I cannot, and though I am brought up as Parsee, I do now believe in Christ and read my Bible every day. So do help me to cross over from Sinland to Salvation Land.'

'Dear Sir, I want to know what you mean by giving your life to God; and also how to become a true Christian, for I tell plenty of lies, cheat in my dictation, and am always teasing younger boys than me. Also I want to know, what is Faith and how does it work?' (A boy of 10).

NEW EDITOR

Prof. D. Thangasami, St. John's College, Palayamkottai, has been appointed as Editor of *The South India Churchman*, beginning with the March issue. Bishop Priestley wishes to thank all contributors, correspondents and helpers, and also for their co-operation with the new Editor. Bishop and Mr. Priestley expect to leave for England on 19th April, where their address will be: 88 Ben Nevis Road, Birkenhead, Cheshire.

Christian Union of India—Policy and Programme

[Statement on Policy and Programme adopted by the Working Committee at their meeting in Nagpur, on November 5th and 6th, 1967, as a study document to be sent for study and comments by the Branches of the Christian Union as well as other interested groups]

1. The Christians in India, though forming only less than 3% of the total population, constitute the second largest minority community and are quite a significant part of the national community. As a Community they are perhaps more literate and educated than other communities in India. The Christian faith, rightly understood, will not permit their existence as a separate community claiming special and exclusive political and social rights and privileges. This is because the Christian community seek to share its faith with all people and are concerned with the well-being of all. To raise communal barriers between Christians and other communities by asking for special reservations and the like is to place a hindrance in the way of fulfilment of the Christian's calling and mission. The Christian Union of India stands for doing away with the image of Christians as a community seeking political power for its own advantage, and instead, for endeavouring to build up the image of a community dedicated to serve the nation. There is, therefore, the need to mobilise the whole Christian community so that their sense of solidarity is reaffirmed, leading to effectiveness in serving the nation.

2. The motto of the Christian Union of India is *to serve India in the name of Christ*. It aims to mobilise all Christians for social and political action. It seeks to offer political education to the Christians. It seeks to provide an impetus to Christians to go into different forms of political work and cultivate the confidence of the people. But it will, in no manner, encourage any kind of communalism. It will urge the Christians not to ask for any rights and privileges merely on the ground of their being Christians. They will, however, ask for their legitimate rights as citizens of secular democratic state.

3. We fully support the secular Democracy in India. The Christian Union of India shall stand for social, economic and political justice for all citizens based on social ownership or control of the means of production, distribution and exchange. It shall be opposed to concentration of wealth in the hands of the few. It will co-operate with all agencies organisations and political parties as well as with all secular and religious bodies in fighting injustice and working for the welfare of the people.

4. The deepening economic crisis in India and the recurrence of famine in various parts of the country year after year causes great concern for us. A radical modernisation of economic techniques and property relation alone will answer the needs of the situation. Continued exploitation of foreign capital of India's vital economic sectors must be abolished. At the same time we affirm the urgency of securing as much foreign capital and technical assistance as possible for improving our country's economy and prosperity. The growth of monopoly capitalism in vital economic sectors must be curbed. We welcome the development of public sector in India's economy and urge its extension as rapidly as the exigencies permit. However, the public sector must become more efficient free from corruption and more subservient to the social objectives of the nation. We accept the necessity for a planned economy and wish to point out that our planning requires greater commitment to removing the imbalances in industrialisation and the setting up of priorities.

5. Planning and industrialisation have increased national wealth to a degree. But it is regrettable that the benefits have not reached the vast masses of our people. Their lot has even deteriorated. We note with great distress, that the gulf between the 'haves' and 'have-nots' has only widened after years of planning.

6. It is regrettable that the declared policy of the Indian National Congress, 'land to the tiller', has not been far properly implemented. Indian peasants especially the small farmer should be freed from the burden of rent, taxes and money-lenders, so that he may be free to grow grain needed for the nation. All evictions of tenants must stop. Peasants must be provided with education in modern agricultural techniques, improved seeds, and implementation of adequate fertilisers, better irrigation, cheap credit and co-operation farming and marketing facilities.

7. We strongly condemn blackmarketing, tax-evasion and profiteering in all fields of our national life. We seek co-operation with the Government, all agencies, organisations and vigilance committees working for the eradication of these evils.

8. It is our belief that speculation in goods and land must be stopped. Ceiling on urban income and land must be imposed. Nationalisation of Banks, General Insurance, exports and imports, wholesale trades in foodgrains and other key sectors of national economy may be needed for the creation of just social order.

9. We stand for planned family. We support the Government of India in its endeavour to keep the growth of population under check. We appeal to those churches which are opposed to birth control through contraception, sterilisation etc. to rethink their position. The Church in the land should extend full co-operation in implementing family planning measures. However, we also affirm that population control is not the ultimate solution to our economic ills. What is more important is improvement of production and distribution of wealth.

10. We stand for eradication of corruption and nepotism in services. Our Civil Service has unfortunately carried over the pattern created to suit the requirements of alien rule which always mistrusted the people. In the new set up a total overhauling of the civil service is called for. The Civil servants should also develop a *code of conduct* which will be based on their being the servants of the people. Abolition of red-tapism and simplification of Governmental procedure are urgently needed.

11. In so far as one of the aims of education is to prepare children and youth for participation in society, we believe that the pattern of education should be so structured that the social stratification is not perpetuated. In this regard educational institutions based on class or economic privilege especially at the primary and secondary stages, must undergo radical changes. Better quality of education should be made available to all classes of people. We believe that Christian educational institutions have a special responsibility for revising their policies and setting the pace for these reforms.

12. We believe that the concern for national integration does not necessarily militate against cultural plurality and the desire of certain cultural groups, such as the tribal peoples, to retain their cultural identity. The interrelationship between different cultural groups should be on the basis of friendly exchange of insights and mutual respect and any attempt on their part to organise themselves in militant fashion must be curbed. Organisations and movements which are set up for promoting exclusive commun-

interests which strike at the unity of the nation should also be effectively checked.

Though the nation's objective is a classless and casteless society we find that casteism continues to be a powerful factor in our social and political life. For effective modernisation and integration of our society measures should be taken to remove completely casteism from our public life. Therefore, it is important that constant vigilance be kept both to discern the areas where casteism operates and to fight against it.

13. We stand for parliamentary form of democracy and orderly development of a new social order. For this purpose it is our belief that the undemocratic and authoritarian powers given to the Executive by the Indian Constitution require amendments. The provision dealing with the preventive detention giving the Executive power to detain a person in jail without trial must be taken out of the basic law. The need for a uniform civil code throughout the country is increasingly felt for preserving and promoting the unity of the nation and for the modernisation of Indian society. Legislation to this end must be undertaken.

14. The Christian Union of India shall fully support the urge of the Afro-Asian people for self-determination and independence. It shall oppose colonialism in all forms. We believe that no nation can claim superiority over others; no nation has a right to rule over another. We believe in co-operation of all nations based on justice, charity and equality. We are opposed to all military blocs and division of nations based on ideology. We declare that no nation has a right to send its military forces into the land of another. We stand for peaceful co-existence and co-operation for the economic development of all nations.

15. The Christian Union of India believes that peace with justice should be the guiding principle of India's role in the community of nations and therefore our Government should strive for the promotion of mutual understanding, goodwill, friendliness and justice among all nations.

In so far as the developing nations can spend huge sums on Defence only at the cost of badly needed development it is of utmost importance that our country actively supports all efforts towards Disarmament and particularly nuclear disarmament. The present Government's stand against manufacture of nuclear weapons is highly commendable and deserves warm support.

India has special responsibility for maintaining and promoting good relations with her immediate neighbours such as Pakistan and China. Rather than sticking to rigid attitudes and principles formulated in the past we should adopt a flexible approach willing to explore all possible avenue towards friendly relations. We should be ready for talks on any issue. It is also necessary that the subject of relations with all our immediate neighbours be given far greater attention, deeper study and more competent handling.

16. The Christian Union of India seeks to implement the above policy and programme through organisations and propaganda among the Christians as well as all people. It shall organise branches consisting of State, District and local Unions. It shall try for intensive mass contact and building up cadres in rural and urban areas. It shall arrange youth and student Unions and camps to propagate its programme. It shall help trade Unions and Kisan Organisations which are in existence and help to form new ones where none exists. It shall co-operate with the Christian Institute for the Study of Religion and Society, National Christian Council, The Student Christian Movement, Young Men's Christian Association and other Christian Organisations in the realisation of its objectives. It shall contact members of parliament and legislative assemblies and try to influence them. It shall work through parishes enlisting the co-operation of organised Churches for membership and fund-raising campaign. It shall co-operate with the Catholic Union of India and others in the matter of representation to the authorities on matters of common concern.

NOTICE

Itinerary for Dr. E. Stanley Jones—1968

Date	Place	Host
Feb. 3	Arrival Cochin.	
Feb. 4—11	Maramon Convention	..
Feb. 12—13	Rest	..
Feb. 14—15	Trivandrum	..
Feb. 15—18	Kottarakara Convention	..
Feb. 19—25	Prichun and other places	..
Feb. 27—29	Cochin	..
March 2—4	Alleppey	..
March 6—7	Quilon	..
March 8—10	Nagercoil	..
March 12—14	Palayamkottai	..

Dr. Stanley Jones's Preaching Mission will continue upto May 10.

news from —

TIRUNELVELI DIOCESE

The Tower is the thing !

It has been an incurable belief hereabouts that no church is complete without a tower. That explains how even some small churches in Tirunelveli have such stately towers. They may not have accommodation even for their small congregations on the Christmas Day. But they can't be without their towers. The tower is the thing !

The congregation of a hamlet, Odakarai, began building its tower in 1920. The merging of C.M.S. and S.P.G. mission fields into the Diocese in 1924 produced a splinter church, and most of this congregation joined it. Church and tower alike lay abandoned. Gradually since 1938 the people began returning to their original fold. Inspired by the leadership of Rev. David Samuel—a native of the village, now Presbyter at Kuala Lumpur, Malaysia, they resumed the erection of the tower, which was dedicated by Bishop Jebaraj amidst great enthusiasm on 27th September '67. Over 1000 poor people were fed on the occasion. On the same day was dedicated another Church in the neighbouring village of Govindaperi.

A Convention

The compound of St. Paul's Church, Mengnanapuram, was the venue of a well arranged Convention from 8th to 10th September '67. The speakers were Sri D. Koilpitchai M.A., Tamil Editor of C.L.S., Madras, Sri Ranjit Singh Perianayagam I.A.S. (Retired District Collector) and Smt. Ranjit Singh. In the evenings evangelistic bands visited the temple town of Tiruchendur nearby and preached the Gospel.

Obituary : Miss Joy Solomon

We regret to report the passing away of Miss Joy Solomon M.A., L.T. in her 81st year at Palamcottah on 25th October '67. 'Joyakka', as she was reverently known, was a household word in Tinnevelly and outside. She spurned the responsible positions she held in Sarah Tucker College and High School; and—along with Miss Muriel Frost—founded in 1932 the Vidivelli Ashram at Sayamalai in the most backward parts of the Diocese. By her self-effacing life and witness she was instrumental through three decades for drawing several individuals and families to the light of the Gospel and the love of Christ. At the Memorial Services held at Sayamalai and Palamcottah on 18th November fitting tributes were

THE DIOCESES



paid to her by persons who had been so close to her.

(R.I.P.)

Obituary : Rev. C. S. Davamani.
Circle Chairman, Tinnevelly, slept in Jesus on 16th November '67 after a few months illness. He had served in several stations with distinction, was an earnest student of the Bible and a gifted writer.

(R.I.P.)

D. S. GEORGE MULLER.

MEDAK DIOCESE

C.S.I. Hospital, Medak

Dr. Stephen Taylor, the Medical Superintendent of the Church Hospital, Medak, and the Medical Secretary of the Medak Diocese, who went to England single, about six weeks ago, has returned with his newly wedded wife, Miss M. Clutterbuck.

Mrs. Stephen Taylor is the only daughter of the Rev. & Mrs. Basil Clutterbuck who for a number of years were connected with the Meston Training College, Madras. On their return to England the Rev. B. Clutterbuck was for some years at the Methodist Missionary Society, London, as one of the Secretaries and is now at one of the Selly Oak Colleges, Kingsmead, Birmingham. Miss M. Clutterbuck has till recently been an Educational Missionary at Karimnagar, Dornakal Diocese.

Dr. Christa Kupfernagel, an Eminent Surgeon from CSI Hospital, Karimnagar, as the Locum Tenens during the absence of Dr. Taylor in England rendered invaluable service for which, not only Medak but the whole Medak Diocese, is greatly indebted to her. Dr. E. G. Daniel, Medical Superintendent of the Dugdaon Hospital was both the absentee Medical Superintendent of the Medak

Hospital and the Medical Secretary in the Diocese for the period:

We wish Dr. & Mrs. Stephen Taylor a long, happy, peaceful and prosperous married life, and may their Ministry to the suffering humanity bring health and harmony to many an afflicted in body and mind in our country.

The need for such devoted Missionaries from abroad for the welfare of the people of this country can hardly be over-emphasised or exaggerated !

MADRAS DIOCESE

Christian Service to Industrial Society

With rapid industrialisation in and around Madras, there has been the growing realisation in the Church of the need for special ministry to the people working in Industry. The department of Christian Service to Industrial Society has been attached to the Socio-economic Board.

The main objects of the ministry is to stress the meaning, relevance and reconciling power of the Gospel in the midst of Industry's complex technological and human problems, to equip its members to be agents of God's purposes and activities within the changing society of industrial Madras and to work with all who are searching for the true foundation of our changing Society. The Industrial Team comprises of clergy and laymen in industry representing Management and labour, including representatives from the Roman Catholic and the Lutheran Churches. The team is currently engaged in study and research to discover what the Christian presence in Industry means and to find ways of rendering Christian Service and thus help the Church in Madras to play a responsible part in Industrial Society. The Team has been conducting seminars, group discussions among Managers, Supervisors and Workers with a view to relate the Christian faith to daily work and to bring Christian insight to bear on the life in Industry. A group for Christians in Trade Union leadership is now being formed.

The activities of the Team are as follows :

(1) Meets twice a month, for planning future programmes, evaluating the work of the previous month and for studying important subjects relating to Industry.

(2) Seminar once a quarter, when personnel at all levels are invited to participate.

(3) Christian Managers about 12, meet once a month, to discuss problems and share experiences.

(4) The Supervisory Group meets once a month in the various parishes, to discuss problems of daily work based on the Scripture.

(5) Workers' fellowship groups meet at their Parish once a month when the National Christian Council leaflets are discussed. The pastors at the following Industrial areas lead the discussions in their own parishes :—

(i) Avadi, (ii) Ambathur, (iii) Ayavaram, (iv) Shenoynagar/Nerkundrum, (v) Alandur, (vi) Kodambakkam/Vadapalani. 20 to 30 workers participate in each parish with enthusiasm and profit.

(6) *Community Centre* :—There is a proposal to open Centres in each of the above six Parishes with a view to provide healthy recreational facilities for the workers during the evenings. One Centre has already been opened in Vadapalani.

(7) *Training of Presbyters* :—(i) Rev. M. Gembiram and N. Sugirtharaj, have undergone courses on Industrial subjects conducted by the Madras Productivity Council. (ii) Rev. A. Samuel, has undergone course of Worker-Teacher training at the Workers' Education Centre, Madras. (iii) Rev. E. Soundararajan voluntarily served as a labourer in one of the factories in the City to gain personal knowledge of the problems of workers in Industry. (iv) Rev. M. Gembiram is shortly to undergo eleven week course on 'Urban Industrial Service' at Durgapur, West Bengal.

An Office of Christian Service to Industrial Society has recently been established at 17 Ormes Road, Kilpauk, Madras-10 (the premises of the Seton School). Any one interested in the ministry and requiring further information may write to the office.

C. A. CORNELIUS,
Hony. Director.

Madras North:

Bains School, Kilpauk, held its annual entertainments and prize giving on Wednesday the 30th August, at 6-15 p.m. in the School Compound. Dr. M. Santhosham, M.P. presided, the Hon'ble Minister Sri V. R. Nedunchezhiyan, delivered the message and Mrs. Newbigin, gave away the prizes. Earlier the Rt. Rev. Lesslie Newbigin laid the foundation for a High School Building.

The Madras North Area Youth Retreat was held on the 11th October, at the CSI Church, Royapuram. About 220 delegates representing Churches and Institutions attended. Rev. J. Thrilwell, from Australia, Rev. M. Azariah and Mr. Victor Pandian were the speakers.

Western Area:

The Area Annual Convention was held from the 25th to 27th August at the Agricultural Farm. Mr. D. Koilpitchai, delivered messages.

A Memorial Service for the late Dr. Galen Scudder and Dr. B. Rottachaefer, was held on the 26th August, at the Agricultural Farm, Katpadi.

Central Area :

The Area Youth Rally was held on the 9th September at the Goudie Memorial Church, Tiruvelllore, 427 delegates attended. The Area Chairman, Rev. Henry Lazarus, conducted the opening devotions and the Rev. Ebenezer Immanuel, conducted the closing devotions. The Rev. E. M. Jagannathan, took the Bible Study and Mr. Victor Pandian, Convenor, Madras Diocesan Youth Board gave two talks on the theme 'Arise, Shine'.

DORNAKAL DIOCESE

Paid Lay Workers Retreats

These retreats were held in two centres. Evangelists from six pastorates arrived in Jammikunta on the 7th of December and spent 3 days at this retreat. The Rev. B. D. Vijaya Rao made the necessary arrangements for the retreat with the assistance of the Rev. K. John Sunder Rao. He spoke on the subject—'The total involvement of the church in the contemporary world'. The Rev. K. Rathnam gave a series of talks on the role of the life and work of the voluntary lay leaders in our congregations. The Rev. B. Prabhudass conducted the Bible study on Acts chapters I-8 and also spoke on the principles and responsibilities of Christian Stewardship. Time was given for discussions on some of the problems connected with our work in villages. The C.S.I. Liturgy at the close of the retreat added to the usefulness of this retreat.

A similar retreat was held in Jagtial from the 12th of December for the Evangelists from another 9 pastorates in the Group for three days.

The Silver Jubilee of Jagtial Church on December 15, 1967

On December 15, 1967 Special services were conducted in connection with the Silver Jubilee of the C.S.I. Church at Jagtial. The church at Jagtial is the central place of worship of the Jagtial area where in the past sixty years there has grown up a family of pastorates with thousands of Christians. The building scheme was started in 1932 and the foundation stone was laid by the Rev. G. E. Hickman Johnson on his secretarial visit in 1938. The beautiful building was designed by the Rev. W. G. Cartilidge and the dedication was per-

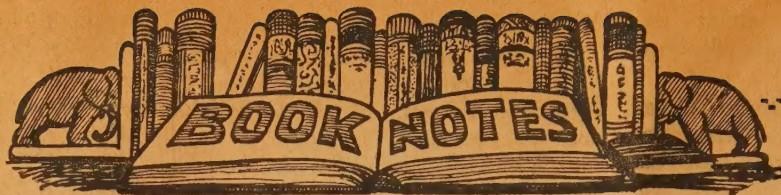
formed by the Chairman of the Hyderabad District of the Methodist Church on December 15, 1942 in the presence of thousands of grateful village Christians. When church union came five years later the Jagtial circuit passed into the Dornakal Diocese of the Church of South India and the worship and fellowship of the church has received new enrichment with the passing of the years.

The compound and village Christians gathered together on the 14th of December to recall with deep gratitude and thanksgiving to God the services rendered by former missionaries in the Pastorate, Hospital and School and the co-operation of many helpers in India and Overseas. They went in procession in the streets of Jagtial town with musical instruments singing and proclaiming the Good News of the Advent Season. They also distributed thousands of tracts covering a variety of Christian subjects. On the morning of the 15th the Rt. Rev. Eber Priestley formerly of Medak and now in Dornakal conducted the C.S.I. liturgy and preached at the Jubilee Service. He chose as his text Joshua 4:21 'And he spake unto the children of Israel,' saying, when your children shall ask their fathers in time to come, saying, what mean these stones ?' The Bishop in his characteristic manner brought out many lessons from the context of this verse and moved on to verse 24 in a dramatic way. The audience numbering about five hundred listened to his challenging message with absorbing interest. Tributes were paid to the foreign and national workers in this area in the past. At noon there was a public meeting in the church presided over by the Revenue Divisional Officer residing at Jagtial. The Rev. Eric J. Lott formerly of Jagtial and now on the staff of the Andhra Christian Theological College, Rajahmundry gave an inspiring address on 'The Glory of God' and emphasised the facts for which the Christian church must stand in all generations.

At the same meeting five men representing conversions from five different communities namely; the Rev. A. L. Yesurathnam, (Merchant class), Sakali Devanandam s/o Yesudass (Washer-man), Sama Samuel (Kapu Caste), Neralla Reuben (Mala), Gundu Mark (Harijan from Poodur) gave their personal witnesses depicting persecutions at the time of and after their conversion into Christianity especially the first three. This meeting concluded with the exhortation given by Sri G. Kemuel who was in the chair.

In the afternoon, the Head-master of the school Mr. M. Benjamen organised

(Continued on cover p. 3)



Preaching the Word by
R. V. Spivey, C.L.S. Rs. 4.25.

This book, following so closely on E. L. Wenger's *Towards Christian Maturity* in the same Christian Students' Library Series, is a notable addition to the comparatively small number of books on Homiletics published in India, and is certainly among the best of them. Dr. Spivey himself is a preacher of no mean order and has distilled for his students and fellow-preachers the experience of many years of pulpit ministry, in Wesley's Chapel and elsewhere. Like Mr. Wenger, he emphasises preaching as worship and gives most useful advice on subject matter, preparation, language and speaking in public. His chapter on the shape of the sermon is illustrated by some useful diagrams, borrowed from T. M. Morrow, and he has taken great pains to elucidate that most important point of all, how a sermon comes alive, with examples from preachers both ancient and modern. The book is of special value to preachers in English, but most of its teaching has relevance also to preaching in other languages and every minister and lay preacher will find it a source of help. It is certainly one of the most interesting books on preaching that we have read. Dr. Spivey quotes with approval the dictum of Bishop Andrewes: 'The greatest thing is not the messenger angelical but the message evangelical.' Both are found in this book.

The Challenge of the Concordance
by H. K. Moulton, C.L.S. Rs. 6.50.

Readers of *The South India Churchman* will need no commendation of this book as they have already tasted its quality in the series of articles on

the same subject that Mr. Moulton contributed to this magazine some years ago. Mr. Moulton writes: 'The articles are only slightly modified from their original form in print, usually by the removal of allusions of temporary significance, but I have now attempted some classification. The first section contains the articles on Jesus. Then follow two entitled Christian Beliefs and The Church. After them come two on The Christian Year and Worship, followed by two on The Christian Life and Christian Character. A section on the Scriptures forms the conclusion.' Our readers may not have realised that between June 1955 and September 1963 Mr. Moulton, then New Testament Professor at the United Theological College, Bangalore, contributed a hundred articles on the New Testament Concordance, and the subject is so vast that he might have been writing still had not a new Editor (not the present one!), suggested that it was time the Old Testament had a turn. Our readers old and new will welcome the resurrection of these articles in book form and wish them a wide circulation. The book is possibly the highest priced of any book hitherto issued in the CSL series but it is one of the most valuable. It would have been still more useful if an English Index had been provided as well as the Greek as students and teachers are likely to be using it for reference.

Christian Worship of God. by R. W.

F. Wootton, C.L.S. Rs. 2.50.

Canon Wootton has had years of experience of Christian life and worship

in India and Pakistan as layman, pastor and theological teacher. The book contains the substance of the teaching, originally published in Urdu, given to his students at the Gujranwala Theological Seminary. After setting out the basic principles of worship, the writer deals with worship in the Bible (including a chapter on the Lord's Supper), and Christian Worship in the Church, past and present (including a chapter on the CSI) and adds a most valuable closing section of seven chapters of practical teaching on our Conduct of Worship Today. Canon Wootton has studied his subject with great care and the Church in India is fortunate to have in this book of 144 pages so excellent and up-to-date a summary of the facts, history and meaning of Christian Worship made relevant to its own situation. The author has avoided controversy and has given the facts concerning other denominations than his own with fairness and clarity, and without bias, so that the book should win general acceptance for study and teaching purposes. His chapter on the CSI might well have come from *The Churchman* itself, though it is unfortunate that *The Book of Common Worship Supplement* had not appeared before the book was written. Readers will turn with interest to the chapter on Indigenous Worship in which he supports T.S. Garret in contending that worship must be rooted in the life of the people but speaks of the difficulties of baptising Indian customs into the use of Christian Worship, especially as Indian worship as such is not Christian worship and

(Continued on cover p. 3)

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games and sports for the children and the winners received prizes at the evening session. A Christmas drama was also enacted by the children and there was a ballad (Burra katha) illustrating the origin and expansion of the Christian Church in and around Jagtial during the last sixty years. Three village young men, particularly trained for this purpose performed this and it was impossible to accommodate all the people who came to listen to this story in the evening. Mr. Edla Isaac a senior evangelist and the Rev. B. Prabhudass carefully traced the different aspects of the work done by all those in the days gone by in a chronological order and the Rev. Pakalapati Devanandam one of our Deacons put it in lyrical form. That day's collection amounted to Rs. 336 and we give glory and praise to God for all His wonderful deeds around us in this area.

The Visit of the Moderator to the Karimnagar G.C.C.

Our Bishop came to Karimnagar and spent four days in the Group from the 29th of December 1967. He had a crowded programme before him and he fulfilled all the engagements including a marriage, dedication of a prayer hall, laying of foundation stone for a presbyters house, a small service in an Engineer's house, giving licenses to the voluntary lay leaders and preachers, baptisms, confirmations and celebration of the Lord's Supper. On the 30th morning he visited Godavari Kaani a branch of Kothagudem (Singereni) Collieries Ltd. where he met the Agent and dedicated the prayer hall in the presence of all Christians and non-Christian officials and celebrated the Holy Communion. On the way back he conducted a brief service in the house of Mr. V. J. Rao, Managing-Director of Ramagundam Division. Later in the

evening he travelled in another direction and gave Bishop's licenses to 8 of the men who have been prepared for the voluntary service of the church at a solemn service at Kodimyal assisted by the Rev. E. Ashirvadam, K. Rathnam and B. Prabhudass. He arrived late at night and spent the night at Jagtial. Next morning he went in another direction and conducted confirmations at Nerella and Kampally for 68 women and 46 men making a total of 114 at two services. He made another long journey on the same night to Karimnagar to attend the mid-night service.

On the New Year's Day the Moderator conducted the Covenant and Communion services in the Karimnagar church with the Rev. B. D. Vijaya Rao assisting and rushed back to Kazipet where he had another confirmation service for 11 young people. After all these he had to receive Miss. Ruth Anstey the M.M.S. Secretary for South India on the 2nd of January at Dornakal and held a conference with her together with the members of the Diocesan Executive Committee.

B. PRABHUDASS

Extensions to the Dornakal Diocesan High School

The first storey extensions to the Dornakal Diocesan High School were opened by the Methodist Missionary Society Secretary, Miss Ruth Anstey, on Tuesday, January 2nd, 1968. After tea had been served to the guests by the school staff, the opening celebrations took place in the courtyard of the school. After a lyric, Bible reading and welcome song, the Rev. D. H. Elton, who had supervised the building, gave a short account of the work. This was followed by prayer by the Moderator, the Most Rev. P. Solomon. Then Miss Anstey cut the ribbon at the foot of the new staircase and declared the building open.

Afterwards the assembled company went up the stairs and prayer was said at each section by the four Group Church Council Chairman. The new rooms consist of classrooms which will also be used as dormitories for the boys at present and a number of ancillary rooms.

Christmas Celebrations in Dornakal

Christmas celebrations in Dornakal began on Christmas Eve afternoon. There were sports for the children followed by the giving of gifts from the Christmas Tree by Father Christmas.

Christmas Day began with the celebration of the C.S.I. Liturgy at 4.30 a.m. The Cathedral was beautifully decorated with fine paper streamers and garlands of flowers. There was a big congregation and many people had to sit on the verandahs. There was a second service at 8 a.m. and Evening Prayer at 5 p.m.

M. A. GOODMAN.

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essential differences in outward expression are bound to appear. He rightly points out that in this country of different faiths the indigenous forms of one faith may repel those of another. Moreover many traditions of Christian worship are not Western but treasures of the Universal Church which we cannot disregard without loss to our ecumenicity. While commanding Canon Wootton's book, and those by Dr. Spivey and Mr. Moulton, we nevertheless feel that books by missionaries, however excellent, should only be regarded as forerunners and that the Editors of the Christian Students' Library should be on the alert for qualified Indian writers who can contribute to these and other subjects the insights of the Indian Church.

E.P.

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FRANK SHORT,
Chairman of the Trust.

Books You Should Have

Rs. P.

The CSI Book of Common Worship Supplement —Parts 1 and 2 contain aids to devotions and various offices and services	1 75
India Today —A focus on the mental state of the country with a clarification of basic issues by the faculty of Madras Christian College	8 00
The Forgotten Man —a study of the laity of the CSI in historical perspective. PAUL R. DETTMAN	2 00
Triumphs of His Grace —Lives of eight Indian Christian Laymen who made a glorious contribution to the Church by their life work and example. RAJAIAH D. PAUL	paper cloth
	4 75 5 50
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The Son of Man in Myth and History —the latest book in the new testament library series—a masterly book dealing with the problem of the son of man after a first hand study of ancient near eastern and Iranian sources. FREDERICK A. BORSCH	56 70
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